

That window is an impressive link between the old time and the new. It softens the light that falls each day on an assembly of eager Negro youth who are pressing on through the paths of education to what they hope will be careers of usefulness and honor. The donor of that window had settled one thing; that is, that the grandson of his black mammy needs education.

"The Negro Must be Educated"

Difficult and perplexing as our Negro problem is, undoubtedly there is a way out. There is a way out, and the way lies forward and not back. One bit of solid ground we may place our feet upon: The Negro must be educated.

"It is strange, indeed," says Edgar Gardner Murphy, an Alabamian, "if education — a policy of God long before it was a policy of man, a policy of the universe long before it was a policy of society — were to find its first defeat at the Negro's hands."

Bishop Charles B. Galloway, who has lived all his life in Mississippi, pays this tribute to the schools under missionary auspices: "I have been at not a little pains to ascertain from representatives of various institutions the post-collegiate history of their students, and I am profoundly gratified at the record. I believe it perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for Negroes founded by a great Christian denomination." Such testimonies might be multiplied.

"A Most Important Question"

Surely a most important question for us all is this: What shall we make of the black mammy's grandson? That is the question of education.

The great need of our Negro population is education. Few thoughtful men take seriously the statement that the education of the Negro has been a failure — certainly no one who takes pains to consider the facts in the case. The first fact that presents itself to the investigator is that the Negro race has not been educated.

The twelfth census shows that 44.5 per cent of the Negroes of school age in the United States is illiterate, while of the males of voting age 47.4 per cent is illiterate. The statement that one half of the Negro population has been allowed to grow up in ignorance is, therefore, justified by the census returns. Moreover, of those classed as literate, a large number have a meager

rudimentary education, and no one contends that the mere knowledge of letters has in itself any form to make men better. The great need is not less but more education.

THREE THINGS ARE NEEDED

**Common school training for all;
Training for industrial and agricultural leadership;
And training for spiritual leadership;**

and, through all, daily training in common morality.

The first is the duty of the state; no philanthropy, however princely, could or should undertake it. The second may well be done by general philanthropy as it is done at Hampton and Tuskegee; or by state institutions, as it is done in several states. The third is the work of the Christian academy or college; and, as things are now, the Christian school is a denominational school. This is our part, and there is needed a deepening of conviction and revival of interest in our southern educational work.

Religious Teachers should be Negroes"

All denominational organizations have seen that missionary work for the Negro should take the form of education. It has been judged best that the immediate religious teachers of the Negro should be Negroes. This end can be attained and it ought to be.

It can be because in no people does Christianity find so congenial a soil. There are no ancestral faiths to be rooted out. There are no prejudices to be overcome. There are the open heart and the wondering soul of the little child. The tutelage of slavery produced many remarkable preachers untaught in books but of true spiritual insight and power. The schools found material ready for training. A chief result of the schools has been the production of a ministry, inadequate in number, indeed, but, judged by fair standards, of great value and power. There is no call for white pastors for Negro congregations.

The religious teachers of the Negro should be Negroes because the Negro should be allowed to make his own interpretation and expression of Christianity. The bottles that hold the wine of "white folks' religion" will not hold that of the Negro. They will not burst; they are too rigid for that, but with them the Negro nature will fail of its richest and fullest expression. If the exuberance of his worship offends you, the apparent coldness of yours chills him. Give him the truth; bring him to life; train him for service; then "loose him and let him go."